No. 3.— ALAMANDA PLATES OF ANANTAVARMAN.

By E. Hultzsch, Ph.D.

This inscription is engraved on three copper-plates of about 7⅛ by 3 inches, which were "found underground while excavating a site near **Alamanda** in the Śriṅgavarapukôṭa tâlukâ of the Vizagapatam district," and kindly transmitted to me by the Collector, Mr. W. A. Willock, I.C.S. The plates are strung on a plain ring, which had been cut before I received them, and which measures about ⅜ inch in thickness, and 4½ inches in diameter. The weight of the plates is about 1 ℔ 7 oz., and that of the ring about 9 oz., total about 2 ℔. The rims of each side of the plates are slightly raised in order to protect the writing, which is in nearly perfect preservation. The alphabet closely resembles that of a copper-plate grant of **Dêvêndravarman**, the son of the *Mahârâja* Anantavarman, which was published with a facsimile by Dr Fleet.[6] The language is very incorrect Sanskrit, and is prose throughout, with the exception of two imprecatory verses (lines 24-27).

[6] *Ind. Ant.* Vol. XVIII. pp. 143 ff.

The inscription records the gift of the village of **Mede[lâ]ka** in the **Tirikaṭu-vishaya** (line 13 f.) to a Brâhmaṇa of the Vâjasanêya school (l. 16). The grant was made at **Kaliṅgânagara**[1] (l. 2) on the day of a solar eclipse (l. 18) in "**the three-hundred-and-fourth year of the reign of the G[â]ṅgêya race**" (l. 28 f.). The donor was king **Anantavarman**, the son of the *Mahârâja* **Râjêndravarman**, a member of the **Gaṅga** family (l. 12 f.) and a worshipper of **Mahêśvara** (l. 11). The wording of the passage which celebrates the virtues of the king (ll. 1 to 12), is identical with that of the corresponding passage in a copper-plate grant of Dêvêndravarman, the son of the *Mahârâja* Anantavarman.[2] As Dr. Fleet has expressed his intention of treating the chronology of the Gaṅgas of Kaliṅga,[3] I refrain from attempting any conjectures regarding the date of the new inscription, and would only point out that it appears to refer to the same era as the grant of the year 254,[4] and that, consequently, the king Anantavarman, by whom the subjoined grant was issued, appears to be distinct from, and later than, another Anantavarman who was the father of Dêvêndravarman.

TEXT.[5]

First Plate.

1 ओं स्वस्त्यमर[पु][रा*]नुक[ा*]रिण[:*] सर्वर्तुसुखरमणीया[द्वि]ज[य]-

2 व[त*]: कलिङ्गानगरवासका[त्*] महेन्द्र[ा*]चलामलसिखरप्रतिष्ठि-[6]

3 तिस्य[7] सचराचरगुरो[:*] सकलभु[व*]ननिर्माणैकसुत्रधारस्य[8]

4 [9]सशाङ्कचुडामणेर्भगवतो गोकर्णस्व[ा*]मिनश्चर-

5 णकमलयुगलप्रणामाद्विगतकलकलङ्को-[10]

6 नेक[ा]हवसंक्षोभजनितजय[श]द्व[11] प्रतापावनतस-

7 [12]मस्तसामन्तचक्रचुदा[म*]णिप्रभामञ्जरीपुञ्ज(र)-[13]

Second Plate; First Side.

8 [14]रञ्जितनिजनिस्त्रिङ्गधारोपार्जितवरचरण[:*] सितकुमु[दकां]-

9 देन्दुवदातयगा[15] ध्व(ा)स्तारातिकुलाचलो नयविनय[द]-

10 यादानदाक्षिन्यशौर्येदार्यं[16] सत्यत्यागादिगुणस-

11 पदाधारभुतो[17] परममाहेश्वरो [18]मातापित्रुपाद[ा*]-

12 नुध्यात[:*] गङ्गामलकुलतिलको म(ा)हार[ा]जश्रीरा-[19]

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[1] This is probably the modern "Calingapatam;" *Ind. Ant.* Vol. XVIII. p. 144, and Mr. Sewell's *Lists Antiquities*, Vol. I. p. 7.

[2] Published by Dr. Fleet, *Ind. Ant.* Vol. XIII. pp. 273 ff.

[3] *Ind. Ant.* Vol. XVIII. p. 144.

[4] See note 6 on previous page.

[5] From the original copper-plates.

[6] Read शिखर.

[7] Read °तस्य.

[8] Read सूत्र.

[9] Read शशाङ्कचूडा.

[10] Read कलिकलङ्को.

[11] Read शब्द:.

[12] Read चूडा.

[13] Read मञ्जरीपुञ्ज.

[14] Read रञ्जितनिजनिस्त्रिंश.

[15] Read कुन्देन्दववदातयशा.

[16] Read दाक्षिण्यशौर्यौदार्य°.

[17] Read संपदाधारभूत:.

[18] Read पितृ.

[19] Read श्रीरा°.

Alamanda Plates of Anantavarman.—The Year 304.

iia.

E. HULTZSCH. FULL-SIZE. Photo. S. I. O., Calcutta.

Reg. No. 853 E. Hultzsch.—May 93.—305.

iib.
16
18
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SCALE ·9.

13 जन्द्रवर्मसुनु[1] श्रीअनन्तवर्मदेव[:*] कुशली तिरिकटु-

14 विषये मेदे[ला]कग्रामनिवासिनं[2] कुटुम्बिन[:*] सम[ज्ञा]-

Second Plate; Second Side.

15 पयति[3] [॥*] विदितमस्तुङ्गवता[4] ग्रामोयं [5]होम्वरवलवास्तव्य-

16 वाजसनेयकोशिकगोत्रविष्टुदेवसुनुश्रीधरभ[टं][6]

17 [वै]दवेदाङ्गतत्वज्ञतटाकप्रतिष्ठायामुदपुर्वकं[7]

18 कृत्वा सुर्यग्रहोपरागो[8] दतं [॥*] अत्र [9]सिमालिङ्गा-

19 नि कथ्यन्ते [।*] पुर्वस्या[10] दिसि वनराजिका पाशाण[11] [।*] अज्ञेय[12] प-

20 शाण[13] [।*] दक्षिणस्या[14] चटेरनदि[15] [।*] नरित्या[16] [ते]न्तलिवृक्षपन्ति[17] व-

21 नराजिक[ा ।*] पश्चिमस्या[18] गुणतटाक[:*] वनराजिक[ा*] वनरा-

Third Plate; First Side.

22 जक[19] [।*] वयव्यां[20] कलज्ञातटाक[:*] पाषाण[: ।*] वारुण्या[21] गर्त[: ।*] [ऐ]-

23 शान्य[22] वटवृक्ष[:*] वनर[ा*]जिक[ा*] त्रिकुट[23] [॥*] अत्र व्य[ा*]सगीत[ा*]नि

24 [भ]वन्ति [॥*] [24]वहुभिर्वसुधा दता[25] राजान सगरादिभि[: ।*] य-

25 स्य यस्य यपा[26] भुमी तस्य तस्य तदा फलं [॥*]

26 स्वदत्ता[27] परदताम्वा यो हरति वसन्धरा[28] [।*] स्वविष्ठाया[29] कृमि-

27 र्भुत्वा[30] पितुर्भि सहु पच्यते [॥*] लिखितं दुगपे[र]हुसिण[31] [उ]-

28 [त्की]र्णे[32] अखसलिन [अण] [॥*] ग[ा*]ङ्गेयवङ्गप्रवर्ध-[33]

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[1] Read °जेन्द्रवर्मसूनुः.

[2] Read वासिनः.

[3] Read समाज्ञापयति.

[4] Read °मस्तु भवतां.

[5] The fourth *akshara* of होम्वरवल stands below the line.

[6] Read कौशिक, विष्णु, सूनु, भट्टाय.

[7] Read वेदवेदाङ्गतत्त्वज्ञाय and °मुदकपूर्वकं.

[8] Read सूर्यग्रहोपरागे दत्तः.

[9] Read सीमा.

[10] Read पूर्वस्यां दिशि.

[11] Read पाषाणः.

[12] Read आग्नेय्यां.

[13] Read पाषाणः.

[14] The ण stands below the line; read °स्यां.

[15] Read नदी.

[16] Read नैर्ऋत्यां.

[17] Read पङ्क्तिः.

[18] Read °स्यां.

[19] Read °जिका; the word वनराजिका appears to be repeated by mistake.

[20] Read वायव्यां कलज्ञा°.

[21] Instead of वारुण्या (*i.e.* वारुण्यां, 'in the west'), read उत्तरस्यां.

[22] Read °न्यां.

[23] Read त्रिकूटः.

[24] Read बहु.

[25] Read दत्ता राजभिः.

[26] Read यदा भूमिस्तस्य.

[27] Read स्वदत्तां परदत्तां वा.

[28] Read वसुंधराम्.

[29] Read श्वविष्ठायां.

[30] Read °र्भूत्वा पितृभिः सह.

[31] Read दुर्गप्परहस्तेन ?

[32] Read उत्कीर्णमक्षशालिना.

[33] Read वंश.

Third Plate; Second Side.

29 म[ा]नविजयराज्यसम्वछ्वरसत[ा][1] तृणि चतु[रो]तरा [॥*]

TRANSLATION.

(Line 1.) Ôṁ. Hail!

From the victorious residence[2] **Kaliṅgânagara**, which resembles the city of the gods (*and*) which is pleasant (*on account of the simultaneous existence*) of the comforts of all seasons,— the devout worshipper of **Mahêśvara**, who adores the feet of (*his*) mother and father, the ornament of the spotless family of the **Gaṅgas**, the son of the glorious *Mahârâja* **Râjêndravarman**, the glorious **Anantavarmadêva**,— who has become a receptacle of wisdom, modesty, compassion, charity, courtesy, bravery, magnanimity, truthfulness, liberality, and other excellent virtues; who has destroyed the principal mountains, (*viz.* his) enemies; whose fame is as bright as the white water-lily, the jasmine flower and the moon; whose handsome feet[3] are reddened by the clusters of the light of the jewels on the crests of all vassals, prostrated by (*his*) valour; who h[as] caused the cry of "victory" to resound in the turmoil of many battles; (*and*) who is freed fro[m] the stains of the Kali (*age*) in consequence of (*his*) prostrations at the lotus-feet of the go[d] **Gôkarṇasvâmin**, whose crest-jewel is the moon,[4] who is the sole architect for the constructi[on] of the whole world, who is the lord of the animate and inanimate creation, (*and*) who is esta[b]lished on the sinless peak of the **Mahêndra** mountain,[5]— being in good health, addresses (*the following*) order to the ryots inhabiting the village of **Mede[lâ]ka** in the district (*vishaya*) of **Tirikaṭu**:—

(L. 15.) "Be it known to you (*that*), at the consecration of a tank, (*which took place*) at **an eclipse of the sun**, this village was given, with libations of water, to **Vishṇudêva's** son **Śrîdhara-Bhaṭṭa**, of the Vâjasanêya (*śâkhâ*) and the Kauśika *gôtra*, who resides at **Homvaravala**, (*and*) who thoroughly knows the Vêdas and Vêdâṅgas.

(L. 18.) "The marks of the boundaries of this (*village*) are declared (*as follows*):— In the eastern direction, a row of jungle-trees (*and*) a rock; in the south-east, a rock; in the south, the **Chaṭera** river; in the south-west, a group of tamarind-trees[6] (*and*) a row of jungle-trees; in the west, the **Gurâ** tank (*and*) a row of jungle-trees; in the north-west, the **Kalajñâ** tank (*and*) a rock; in the north, a trench; in the north-east, a banyan-tree, a row of jungle-trees (*and*) a *trikûṭa*.[7]

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[1] Read संवत्सरशतानि त्रीणि चतुरोत्तराणि.

[2] In this and other Gaṅga grants, *vâsaka* appears to be used in the sense of *râjadhânî.*

[3] In line 8 of this inscription, and in line 7 of one of the inscriptions published by Dr. Fleet (*Ind. Ant.* Vol. XIII. p. 275), the word निजनिस्त्रिंशधारोपार्जित is erroneously inserted before वरवारण:. Another of Dr. Fleet's inscriptions (*Ind. Ant.* Vol. XIV. p. 11, text line 11) shows that, in the original draft of the introduction of the Gaṅga grants, the word formed part of a compound which stood before परममाहेश्वर.

[4] *i.e.* the god Śiva.

[5] The Mahêndra mountain is frequently mentioned in the epic poems; see Böhtlingk and Roth's *Sanskrit-Wörterbuch*, s.v. In the *Raghuvaṁśa* (vi. 54), the king of Kaliṅga is called 'the lord of (Mount) Mahêndra.' General Sir A. Cunningham (*Ancient Geography of India*, Vol. I. p. 516) has identified the term with the Mahêndramala range, which divides Gañjâm from the valley of the Mahânadî. Consequently, the temple of Gôkarṇasvâmin, which was situated on the Mahêndra mountain, must be distinct from the well-known shrine in the North Canara district. According to Mr. Sewell's account (*Lists of Antiquities*, Vol. I. p. 5), the Mahêndragiri is now included in the Mandasa zamîndârî and bears on its summit, 4,923 feet above the sea, four temples. The highest of these is built of very large granite blocks and dedicated to Śiva. This is perhaps the Gôkarṇasvâmin of the Gaṅga grants. In the "*Madras Mail*" of the 29th May 1893, Mr. Duncan states that the top of the Mahêndragiri hill is 17 miles distant from the Haripur station of the East Coast Railway.

[6] तेन्तलि is the same as तिन्तिडी in the *Amarakôśa*, and as तिन्त्रिणि in the Telugu and Kanarese dictionaries.

[7] The same term occurs in *Ind. Ant.* Vol. XVIII. p. 174 f., text line 36 f. Its meaning might be 'the point at which three roads meet.

(L. 23.) "With reference to this (*subject*), there are (*the following*) verses of **Vyâsa**:—"

[Here follow two of the customary verses from the *Mahâbhârata*.]

(L. 27.) (*This edict*) was written by the private secretary (*rahasya*)[1] **Durgappa** (?) (*and*) engraved by the keeper of records (*akshaśâlin*) . . . . . .

(L. 28.) (*In*) the year three hundred and four of the prosperous and victorious reign of the **G[â]ṅgêya race**.

[1] The same official title occurs in *Ind. Ant.* Vol. XIV. p. 12, and Vol. XVIII. p. 145, and the slightly different form *rahasika* (for *rahasyaka*) Vol. XIII. p. 121.